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M 1228

Monday New York

Group II

July 31, 1967

MR. NYLAND: So...what are we going to talk about tonight? ~~You~~ Good - go ahead.

Jin Marcoll: Mr. Nyland, we weren't able to make it last Monday and my son Mark is here. We're not going to be able to make it next Wednesday at the luncheon so I brought him tonight so he could ask his question.

MR. NYLAND: Fine, let's have the question.

(Son) Mark ~~Marcoll~~ Horstmann (8) Mr. Nyland, I have a question ~~of~~ on recurrence. As far as my Karma, you know, I've lead past lives. ~~Oh~~ well, now the question is I think of myself as an individual, ~~and~~ you know, I mean I've led a life before and he'd - he knew nothing of his life before that and he thought of himself as an individual. Now, say I achieve my Karma right now in this life. What I mean to say is ~~that~~ when I ~~worked~~ everything out; this is my last life. Will he have his individualism? Is he unique? I mean Because he doesn't have the same thoughts as me and he may like different things and...

MR. NYLAND: Do you know the difference between recurrence and reincarnation?

Mark: I thought it was the same.

MR. NYLAND: No, it ~~is~~ is not the same. No, no. Have you any idea that you

have lived before?

Mark: Well, I've read some on this.

MR. NYLAND: No, as an experience. You know sometimes people have a very definite experience. It seems as if what they then experience, that has happened before, and sometimes that they can actually predict what is going to happen. You know what is sometimes called 'deja vu' or precognition, or presentiment? Cognition belongs to that what you know in your mind, and presentiment of course means that you--you feel it but very often - at least some people are extrasensory, quite perceptive - they live a life and it seems as if, in that life , what they have as experience that something is happening that they already know, and really sometimes they feel they don't have to live it again.

Now when we say recurrence, it simply means that a person re-curs in the same way, in exactly the same way as before, and that means also that it is very difficult for him to get a concept of something that has happened before, and it is now repeated in exactly the same way. Now only that one has an understanding when I live now through my life and I have an idea that I go- get older; and the time that I now, you might say, use up from birth until I die - that that is a certain length of time. So Recurrence would mean that this length of time already exists and exists from beginning to end. The only reason why I don't know it is because I'm in the midst of it. But if I could free myself from that what is now a line of time in which my life is being spent, then I would have a chance of looking at this line of time in quite a different way; and not being attached to it, I would have a chance to see it from beginning to end as if it is telescoped into one.

Now reccurence means that I have a recollection of certain things already happening at the same time, but not in the time-length but in a time-point; and that within this time-point there is no possible division between different dimensions. So then you might say that that what is happening has happened all the time, and is still happening and will continue to happen. That is real recurrence. That is that I am free from the laws of Earth, and I am living in a different sphere where the laws of Earth as a time dimension doesn't belong anymore and to no concept for me. You see, it has nothing to do with the development of a man. It is simply that I am free from that what is a condition on Earth and I look then at that what I now experience on Earth as if I am away from Earth.

Reincarnation is a different kind of a concept. I think that during that per--during the lifetime of a person he has a chance of developing. He has at the present time, when he finds himself on Earth, potentialities which are not developed; and for some reason or other, either by means of certain experiences that he has - some of them unconsciously, or some of them may be forced on him because of circumstances, and he might, for that reason, suffer and learn more, or sometimes as a result of Work on himself - something takes place in such a man and he develops, within his lifetime, certain possibilities of a kind of a nature which is no longer subject to the laws of Earth. I mean by that, that they become independent of his physical body and they are like an outgrowth of his spiritual existence. Now to the extent that this spiritual existence actually has developed far enough, and when his physical body dies, that remains in existence in a certain realm which we call simply an outer-world or a spiritual world, or a world certainly which is not directly connected with the Earth. And there this entity keeps on moving about, having its own existence and

being subject to different laws that pertain to that level of being; and they are not the same, of course, as on Earth because it is a spiritual existence and it is also in that particular sphere where the laws, ~~as~~ that we now know as time, don't exist. And when there is on Earth a division between positive and negative and good and evil, and things that are opposite to each other - in this particular level of spiritual development there are no such opposites. One lives not by words, one lives by feelings and the communication between the different spirits ~~of~~ in that world simply are not formulated, but they are felt.

Now such a - you might call it still - a person, because although it doesn't have the form and ~~a~~ the physical appearance as we usually see a man, he has a spiritual existence, and that also has a certain form but not of the same kind of matter as we know a physical matter to exist. Nevertheless, if we call it a person or an entity, there is something there in that particular world which still has to, you might say, be experienced before this spirit - which is now apart from the totality of all spiritual existence - can be united with that what is the All-Pervading Universal Existence of that what is - we call it simply His Endlessness.

There is a certain reason why people, when they are on Earth, have to work themselves loose from that what is now bondage. It is apparently appor-- a question of forming a counter-balance to that what is emanated from His Endlessness as a center in an involutionary sense, of creation of certain forms of worlds, that that has to be counteracted by striving on the part of each world on his own - and humanity, for instance, on Earth - to strive towards the uniting again of that what they represent as life, ~~on~~ from the place where ~~tye~~ they are - gradually loosening themselves up from that what is

now binding them. And in that particular striving, hoping then to be united with the totality of - I call it - His Endlessness or--or God.

So, when one, as a spiritual entity, leaves this Earth, there is still a great deal of Work to be done in order to loosen oneself up further; and although the laws in the spiritual world - particularly on the planetary level - are much reduced, there are still laws. If there are a number of laws of 48 on Earth, there are still 24 on the planetary, and 12 on the solar level. And it is only when one gets past the 12 that you enter into a certain sphere, a certain level of being or a certain - you might call it - configuration closer to that what is the center of the universe, that that striving on the part of a spiritual entity still is going to continue to exist, even when it is on the level of an emotional or, let's say, a spiritual level of that what belongs to the level of the planets. In that particular state this particular entity, having to go through experiences in order to free itself from them, may need certain conditions which, when he was on Earth, were not attended to. And at such a time this spiritual world, being populated by a great many spirits of different kinds of gradations and different kinds of understanding - anyone who does come as an entity into that realm - depending on the condition in which he is when he dies and what he has experienced in his life on Earth - will rise to a certain level, And it may be that at that level there will have to be a contact with those who are already on a higher level telling or instructing this particular spirit - this entity - to return to Earth in order to fulfill the obligations for which this person has not paid as yet. This would be a form of reincarnation if, following such a command, this spirit goes down to Earth and gets - you might say -

reborn.

The rebirth of such an entity can take place in two different ways. It can choose the kind of parents it wants to be born under, and that may take a long time before it can select the right kind of a combination, so that that spirit can enter into the child as it is being born out of such parents. Sometimes it's a difficult kind of a concept but, you see, these spirits, when they are free from Earth, have a different way of knowing things, and sometimes are less bound. And that they then can direct and choose themselves to be born on a lower level in certain conditions which they know will be conducive for their possible development. To what extent they are instructed to do that and whatever wisdom is given to them, it may be very difficult to say. But it is one way by which a person can reincarnate into the body of a little child growing up then, and having during that lifetime of the child and growing up into a full-grown man, will have the opportunity of - you might say - purging itself from that what is still attaching them to Earth. This is one way.

The other is that reincarnation can take place in any other form of living on Earth - sometimes animals and sometimes human beings; and then this spirit can look for a suitable kind of a vehicle into which it then can enter and then join - if it is a man - with the possible spiritual development of that man. And since it can be of the same kind of caliber, the same kind of quality of spiritual development, will actually merge with such a person in his spiritual life and then, you might say, together will be able to grow out faster. That is, one will contribute one and the other will contribute another. In order to be chosen for that kind of a vehicle by a spirit of a different kind, all conditions have to be

correct, and it may also, for that reason, take a long time before a suitable kind of a person is really found. And it is sometimes as if the person on Earth in whom something is reincarnated as from the outside, at such a time has a very definite - when this happens - has a very definite experience of something he cannot explain, but it is as if he, after that unity has been accomplished, has become a different kind of a man. Sometimes it is called a shock; and it is something that is entering into him which he does not know about because he cannot recognize it, but it is something that changes his life. And with this form of rebirth the man becomes different because he is not only his own, you might say, but it is also something else that has been added to it.

It's a form of reincarnation which is not entirely as pure as the reincarnation when one starts again on the very beginning. But for certain entities it is not necessary to go through the rigamarole of being young and growing up slowly because the interest is, you might say, the sooner one can reach the unity in the outer world and the sooner one can become really a member of the total spiritual world which maintains the Earth, and maintains all heavenly bodies in the universe as a whole. That is before one can actually use one's existence for the help of Almighty God or Endless Father, that then in a person can be such a desire to be able to get through with the bondage in which he finds himself, that he doesn't want to lose time - although it is a strange word to use: that what is time for a Kesdjanian body is a different kind of time, but nevertheless it is a time-length in which certain things have to be done, and if it is not done, he will also face, in his Kesdjanian body, exactly the same problem as he will have when he has a physical body. It is only after Kesdjan has died, that the Soul starts to exist and the Soul is the

bridge between that what is our ordinary solar system as a unit, belonging to mankind, and that what belongs to God and by virtue of its principle.

Now if it reaches - that is, if the Soul reaches that particular level where the solar system of man himself has become a unit of one, then he never will return anymore to Earth. He has fulfilled his task and he doesn't have to be reincarnated. He then lives, you might say, in a certain realm where there is the help for God as All God-Father Maintainer, is now being used by himself to become a servant or to become part or to be able to become an All-Quarter-Maintainer or an Arch-angel of a certain rank, which is quite close to that what is the Reality of realities.

Now, in such a case, a third form of reincarnation can take place. It's quite a different one. With this one, ~~With this~~ one, a Soul already has left completely that what is his solar system and he ~~had~~ was paid already for his existence and he has no further obligation regarding Mother Nature, or even certain parts of Great Nature. In such a case, a man can be directed by that what is the All-Wise-Father telling him - that is communicating to him, or for him to know what the God of his own will tell him, and that he becomes sensitive to it, that such an entity becomes a Messenger from Above, and then can take a certain way or a route, sometimes to Earth, sometimes to other planets which are, you might say, unfortunately situated in order then, in his life,

And again this question of birth can take place either one way through being a child - like happened with Jesus Christ - or like Buddha where it may not have happened in that way, but it may have happened in a condition of entering into the body of someone else. Because there was

a change in the Prince at the time when he set out to really, you might say, convert the world, or to help humanity. Whichever way it is, it is then considered a Messenger - a Messenger which, from its very early time of living, already starts to instruct and whose sole purpose of being reincarnated into a human body, is simply to show by example; and also by his means of living and teaching that there is something else that mankind as a whole should live for. It is the same kind of thing as if Beelzebub returns to Earth several times as a Messenger and it is this repetition of a conscious man in a certain kind of a state in which Beelzebub was learning - not necessarily having been perfected, so that several Messengers are not as perfect as some other Messengers. And you might say that that what is the ideal Messenger would be God, but He never comes. He sends His sons. And at the same way (S), Beelzebub, when he returns first - the first visit to Atlantis - is not at all in the same state as when afterwards he visits Tikliamish or Goblandia. And when finally in the Impartial Mentation chapter, when Beelzebub receives his horns, it is still problematical if he has four or three. And then when he has four, he enters into a different sphere, in which the first Law of Three in the ordinary, phenomenal world becoming noumena at the lower level, has changed into a world of noumena, belonging to the second triad.

But you see, that is all a little bit beside your particular question. A person who is recurring sometimes knows, but it is not clear and it remains vague because when he is on Earth, he is unable to divest himself from the concepts belonging to Earth. The person who has reincarnated always knows, he knows his reason of being, he knows that his life has to be dedicated to the purpose of further settling the debts - whatever it

may have been. Or also when he has reincarnated as a Messenger, he is of course all the time conscious of his particular mission.

Karma for man means that he has to live his life in accordance with whatever has been a bondage for him, and dependent entirely on the kind of lives that he may have lived. Sometimes in recurrence it's the same way. In reincarnation it is possible that he has to come back again and again and, of course, there are many theories which say that people have to live thousands of lives before they actually can be perfected. To what extent it is true, I do not know. The standpoint where one has to know it from, or where one actually could have that knowledge, should be very far removed from the Earth in order to see how close this kind of time - extending now over many lines of time - historically can connect it into one point. And the difficulty is that although it is theoretically possibly, you would have to go away quite a distance. And then the detail will lack you--that is there will not be detail in the description of such a man. So that I am a little suspicious about such people who claim that they have that kind of a clairvoyance to tell you that you have lived three or four thousand years ago, and you were then a Roman warrior doing this and that and the other. It may and it may not be true. I'm not arguing about it; only I'm saying that the difficulties are inherent in that kind of a - almost I would call it - storytelling. It's very, very great, and before one gets to the absolute truth, it would have to be checked in many different ways; and if all ways come up with that kind of possibility then perhaps it could become the truth for me.

Karma is that one has laws under which one has lived, which have not been paid for and have to be paid for in this particular life, when one becomes aware of the existence of oneself. And Karma law can only be

solved by a person who becomes awake. If he stays unconscious, his Karma law will go with him, except that what he gains by experience through the suffering in his present life, unconscious. That sometimes can settle part of his Karma, but it is accidental when it does happen. And there is no direction, and he simply has to take things as they come because the circumstances will help him to form in him certain counteractions regarding his Karma Law, and maybe at times he will be able to understand it. But his chances against are 100 to 1 that he will understand it, and he has to do it automatically or by chance. Still it is possible he learns; and he learns then through suffering, and not to get out of the way and sometimes he may even have belief that that is his Karma.

In order to settle a Karma law for oneself when one is awake, one will see what effect a life of a man on Earth as a result of laws which, from the standpoint of Earth may seem accidental, but will become quite clear to anyone who is separated from Earth and can have an objective viewpoint. So then if he understands what is the reason for his suffering, he can then, with Consciousness, shorten the time which is necessary for the experience to settle with such Karmic laws. And during a lifetime a man, knowing his Karma, can Work consciously and conscientiously to settle, you might say, practically all his debts, so that then the debts, when he dies, die with him. And there is a freedom then possible for man because he happened to be the way he was, or whatever may have happened in previous lives. And not knowing it, he will find himself under these

kind

kind of laws which have to be settled and willingly settling them, he will do away with them. That is the advantage of a belief in reincarnation, and therefore a person who can actually understand his Karma in that way and even can ascribe it to the fact that he has to live again on Earth in a form of reincarnation in order to pay the debt to Mother Nature on Earth. If he can believe in it, and if he could become Conscious of it, he will then be able to use Work as a catalyzer for this speeding-up process to settle debts and get out of debt in a much quicker way because that what is the catalyst as a means of Working on himself will speed up all reactions that must take place in accordance with the laws of Earth. (P) So the knowledge of reincarnation and, as I say, the belief in it ~~must~~ burst sometimes, when one becomes quite sensitive, one will know that at certain times certain things have happened and it is then as if that is a repetition, but this time from a different kind of standpoint, and it may be because it was a reincarnation for a definite purpose and it may also be ~~the~~ that he, in that second form, or in the choosing of his world, ~~(World?)~~ has now met conditions which enable him to go through the payment of debts much faster. (P) If you remember Osokin, it is exactly at that kind of a shock that Osokin happened to take a different road; and although everything led up in the same way as before in description which was for Osokin recurrence, that at the moment he started to realize that he has a choice and then he becomes reincarnated regarding the possibility of freeing himself because he happened to ~~be~~ meet that kind of a man who ~~counted upon it~~ tells him about it. And it is exactly the same when a person becomes Conscious or believes in the possibility of reincarnation that then, because of that, he can change himself;and the way he has to change himself is first the acquisition of knowledge which is then given to him in an objective sense. And that if he actually has Worked, that

he will use it conscientiously and that with this, he has developed a Will that he then can continue to go in that direction and, as I say, catalytically shorten the period necessary for the payment of such a debt.

There is another way, of course, of looking at that. If I have to pay my debt to Mother Nature, I pay it now in the coin which is used on Earth and, regarding such coins, regarding the measure of money - money ~~is~~ of a material kind of a certain something not necessarily dollar bills, but something that may even be measured in ~~a~~ the quantity of energy as a payment, as a token for me, representing that what is the value of something I wish to obtain, for which I am putting in ~~the~~ an equivalent of that what is the value for me to obtain it.

That that same kind of principle exists also on different levels, even if it is away from Earth and higher and towards, you might say, Heaven. So that for each level there is a certain token form of payment as represented by energy forms which have a different kind of quality. And if I can live in a conscious state, I don't live on Earth. If I live in my conscience, I live on a planetary level; and then I have the ability to use, or at least--or even I'm entitled to the use of the money which belongs to that level and sometimes I can use it for the payment of debts of a lower level. I can pay if I'm free from time in timelessness with exactly the same result of reaching a balance in that what does not take me any time at all.

So you see, this is not a reason why, if one wants to pay debts, one ought to become Conscious in order to pay not only in a shorter time, but sometimes payment is enormous, and then be free. There ~~is~~ is nothing unusual in that kind of a concept because a person in his ordinary life sometimes can have that kind of an experience in which at that moment whenever this happened, he became a different man and therefore he has no further payment to make to Earth. Paul, when he

became Paul, was not Saul. And he never paid the debts that belonged to Saul because he paid them by means of becoming Paul and free from that what is the debt. If I go from one level to the other by means of a mutation, I then remain permanent regarding that level and I need not return. But as long as I am on Earth in an unconscious state, I change only by variations and they fall back again to the original specie. You understand what I mean?

Mark (?): Well, I understand ~~parts~~ a little of it, but it's still a little ~~bit~~ too complicated for my understanding.

MR. NYLAND: Well, it's always complicated, because it's a complicated problem. You know you cannot solve higher mathematics by just A, B and C. But as long as it gives you a certain stimulus to continue to think about it, gradually, I'm sure, it'll become clearer.

Mark: Thank you, Mr. Nyland.

MR. NYLAND: All right. . . Yes?

Tom Records: Mr. Nyland, I don't now understand that metaphor which is given at the end of Beelzebub's Tales, where Mr. Gurdjieff speaks about the 'two streams' and mankind as possibly being in one of these two streams, one of which flows out to the broad ocean and the other of which drops back into the nether regions of the -- of the Earth, presumably to come up again and go through the same process. I thought this was reincarnation; that this would be taking place immediately on Earth. . .

MR. NYLAND: No.

Tom: . . .~~so~~ that all mankind -- would be subject to this process ~~if one does~~ upon death.

MR. NYLAND: The nether region simply means if one gets in there it becomes recurrence, but it does not mean that it has to recur, because it all depends what one does in one's life. If there is no interest in this life in anything that has to do with the hereafter or the possibility of spiritual development - man, as such, in this particular

form - life, which is represented in him, you might say, is very dissatisfied with the attempts being made on the part of the man in which this life happens to be; and when man dies--such a man dies, that life may be very happy to be completely free from him. You see, there may not be anything to attach to, and any form of Life that has no more form will automatically be united with the totality. ¶ You see, I am only talking about that when the Life is not connected with a form, and even when that form drops out, like a physical body, that then that same Life is retained in a spiritual one. But when a man has no spiritual body to speak of, and only a little bit of feeling, then his life cells, when they die, life as an energy form has nothing to go into, as it were, or to be contained by, and then becomes immediately part of that what is His Endlessness or Infinity, which at the moment of death is present to that form. ¶ Whenever there is something that goes back into the nether regions it may or it may not have a particular form to link it up with. If it has no form, that what is the drop of water simply is united with all drops of water, wherever it is, either in the Earth or in the nether region, and it becomes part of it and his indistinguishable after that. You see, the man as such, if that happens, dies and is no more and this is the meaning of 'returning to dust'. There is absolutely no guarantee for anyone who is ~~is~~ now walking on Earth that he will continue to live; no guarantee whatsoever. I think that a person lving on Earth, when he is fulfilling his particular duty belonging to Earth and has become a supporting cell of mankind, that - that is, in my opinion - all there is to it. I don't think that such a person really has a soul, then only for his own satisfaction believing that there ought to be something that can also live hereafter. But he is not doing anything about it, and ~~that~~ then that what is ~~lift~~ left, if there is anything, it has no particular form and a very low form of living, and then belongs to a realm which

is still very close to Earth.

Now you can say that such people, instead of returning to dust, may have a little spark of life left and then hang around in whatever there is as a form - particularly people who commit suicide. There is no question that when one commits suicide that one has not settled the debts on Earth, because you have left ~~them~~ it voluntarily and you have not paid and ~~that~~ that they will stay on a very low level close to the atmosphere of the Earth, and without any questions, as far as I can see, have to return to Earth, the sooner the better, in order to settle in a new life the questions they didn't settle before.

Now, whenever one says the drop of water returns to Earth, it can be almost added, it can return to the river and then be absorbed. It can return to sand and rock and evaporate and become moisture and then rain and again ~~in~~) that way join the river. By themselves they will not be able to live for any length of time. I think that very soon even the lower level of spiritual development also will die out and that the life form as energy again at such a point leaves the name, leaves the body and again becomes part of the totality.

But that what goes into the broad ocean, those have the possibility of remaining identical with themselves and having with them a possible container or a form which can carry them then into a different realm and then it might become a reincarnation or even sometimes a recurrence for such people who at the present time have no knowledge as yet of having to pay their debts. You see, when there are--it is a--a stage in between, it is then as if the recurrence is necessary to remind a person of the fact that something has to be paid for. You understand what I mean by that?

There are people who are unconscious, they remain unconscious, they remain in each life unconscious until there is some concept for them that they have lived their lives several times, and because of that something starts to wake up. And then they get a chance. It is one theory, you see, that nothing will ever happen until all souls have returned to God. But it is very different thing compared to an involutionary and evolutionary law, when I believe that Infinity can be found in balance at any one point along any kindof a line, and the line, as itself returns, within itself, as Relativity. And it is that concept - the curvature of space - it simply means that it is all one point and the further one gets away from that what is terribly bound like we are on Earth, we are bound in three dimensions of space and three dimensions of time. It's a terrible thing to get rid of, and only when the three dimensions become one point, either in space or in time, one is on the absolute and from the standpoint of absolute, everything exists - even on Earth - as Infinity. It's only in the transitory stages that I have to worry about what happens to one stream and the other. And it is again to try to make it clear that something has to happen to a man when he finds himself in the possibility of either going one or the other, accidentally by the wind or possibly on his own volition. It's only on Earth that we have that, not on the planet. There is no more distinction between two rivers. There is one river, an emotional river, of existence, but still is bound because emotions are still instincts. Only on the SOL level when the SOL level above, the FA bridge will have that kind of a freedom. Does that explain it a little more?

Tom: Yes, it does.

MR. NYLAND: Yah.

_____: To what extent does an astrological chart indicate what your Karmic Law is?

MR. NYLAND: Well, it depends on the astrologer who tells you. If he is a good man and he understand actually the influence of different planets on you, and he understands also the particular time of conception and moment of birth and he knows something from the charts - where the planets are and at the mement when you are born,- that he produces then a chart of the conditions as they then exist, astrologically - that, of course, must include the difficulties that the man will have to labor under because of his, you might say, heredity, the way he is made up, the way he is biologically, from his parents or grandfather and whatever generation back, and also that what is there at the time of his birth, astrologically, as conditions of the Earth as a whole with planets and everything that belongs to our present solar system.

In addition to that, that what a man is going to live through will have to be done by whatever he is as a certain configuration astrologically described. And because of that, he will have tendencies which will form him in accordance with the conditions in which he has to live and the conditions in which he will live, sociologically expressed, also become dependent on astrological conditions of that what is outside of his life.

= So the final result is, again, an astrological influence on man, this time coming from that what may be his progressive horoscope or historically for him in his lifetime dependent again on the conditions as they are on Earth or the way Earth experiences

conditions and then affecting him in accordance with what he is and can really receive because of his own horoscope.

Now all of this become for a man his Karmic Law. What he will do with it also is probably indicated in his chart as a potentiality and as long as a man remains in his horoscope in accordance with the laws as indicated by the geocentric configuration of mathematical formulae of his horoscope, he will then remain completely subject to that what is his horoscope law. When a man, in his horoscope--in his chart, has a possibility of developing spiritual power or an inclination towards that what is Uranus and Neptune or whatever may be his 'happy' configuration of being open to certain influences which, without any question, will happen in his life. If he is well enough balanced by planets and by that--those conditions in which there are in different houses and there is not too much concentrataion of one in one particular section and the rest of the houses are completely empty or that he has different trines, not squares, but trines, and even sextile influences and that certain conditions are favorable, such a man will devlop not only physically but also emotionally and sometimes spiritually and sometimes intellectually being interested in problems of a little 'secret doctrine', you might say, of that what really attracts him and in which direction he wishes to go.

Dependent now on that kind of a development of man, and then living more and more in that - and putting the accent of his life not necessarily on his horoscope as a physical appearance, but as that what in indicated by the different influences of planets for his possible spiritual development - such a man gradually will

start to live under a different law, because in the horoscope it is only potentially indicated what might happen. But when the actuality of a development takes place, his horoscope changes--changes, and that finally out of a horoscope of a man shoud be--should really be made a horoscope, a chart, which belongs to a possible spiritual development of man. And to express it in the terminology of what we would use: that instead of having a geocentric chart he should have a heliocentric chart. It simply means that for a man when he develops in a Conscious direction, changes the accnet from his physical body, which in ordinary unconscious state is positive for him, to that what becomes as mind positive and changes the body as a negative point. And heliocentric means that that what man is, is then considered from the standpoint of the Sun, which is stationary, and not from the standpoint of the Earth, which moves around all the time.

SIDE II

So when the heliocentric chart is charted and figured out, the way one looks then at oneself, from the standpoint of the Sun, is entirely different from that what one looks at from the Earth as oneself. For one thing, for instance, there are two inner planets, and the rest is outside - the Earth is in between and the two that are between the Earth and the Sun. From the standpoint of the Sun, all planets are outside, including the Earth; and immediately it will make the influences of such planets, from a heliocentric standpoint, entirely different. His Karma, that belongs to his geocentric chart, has to be worked out, but when he places himself on the Sun level and looks at his potentialities which then have grown out already spiritually to that place where he then is, as Sun, naturally will look at material forms in an entirely different

way. And to some extent, you might say that then - looking at his Karma as expressed in his physical forms of behavior which he has to follow - he then, from the standpoint of his mind, will be able--which is his Sun, will be able to look at that what the physical body has to experience according to ordinary astrology as an opportunity for further development for himself. And the attitude of such a man, basing this now on a heliocentric chart, will look for all that what sometimes, from an ordinary Earth standpoint, may be detrimental - all becomes an opportunity for further living because his desire to stay in a material form, since he is not living there, of course has reduced a great deal; and then what is life as a physical form simply becomes for him a stepping stone - in the first place, to an emotional development, and afterwards to an intellectual development.

So the whole Karma scheme is completely turned around. And, of course, it exists, but it exists looked at from another angle, and that the angles that are in the Karma, ~~in~~ is the relations hip between planets influencing each other and then, because of that, influencing a man on Earth, whatever it is that one has to add or subtract from the influence of each individual ~~presence~~ planet. From the standpoint of the Sun, it becomes much more of a direct line and sometimes you have to augment the influences of Saturn where originally it may have been a very bad influence. You see, that, as I say, the configuration for a man living under those conditions and developing as much as he possibly can in a spiritual and in an intellectual or a Soul sense, is quite a different person and his Karma almost doesn't belong to him anymore because it is not a Karma to work through, it's a Karma to Work with.

Astrologically-and that what we draw usually as a chart, of course, is a geocentric one - it's the easiest. It's very difficult to draw one - draw one mathematically and very few people will actually know how to do it. But among the different astrologers there are people, of course, who have a little sense of certain other things existing and that sometimes they will be able to interpret them in a correct way, not necessarily all correct, but at least they can give indications. That's why I say it depends a little bit on the astrologer. I think there are astrologers without _____, definitely quite wrong, and they sometimes assume certain things and put ideas in a person's mind which are completely different from what actually can happen, particularly when something is alive in a man, that he doesn't want to consider conditions on Earth as final. Now that, you might say, may be in the chart, but when it's not emphasized and the emphasis goes on the conditions that I find, because such and such an influence in my life, and this and that, that that what has happened will have to happen and that the extrapolation is based on a horizontal level without being able to get away from Earth - of course it is the limitation of an astrologer who really tells you the wrong thing. In the olden days, astrology was heliocentric. There was no question about it. They didn't even bother with geocentric. There was only a little stepping stone mathematically in order to get a beginning of a chart, and after that they determined things from an entirely different standpoint. Read about Egypt if you can; it's very interesting because they did find in whatever is now still available, as certain forms of knowledge - it's quite different. That answers it, does it?

_____: Is information ~~available~~ on the --on the geocentric charts available openly, or is this --

MR. NYLAND: Oh -- geocentric. Any good astrologer can figure out things and actually if you have the exact time of ~~the~~ your birth, ~~and~~ even conception - you mighthave it, usually one doesn't - but if ~~you know the~~ it is birth you can figure back what is ~~the~~ conception time, more or less, but it has to be exact because the moon changes and the moon has tremendous influence on you. The moon changes, as you know, every twenty-four hours it goes around. So a couple of minutes even will have a definite effect. At the same time, astrologically --astrologically speaking, there are different events in a person's life which can be checked, so if one is not entirely clear about the moment of birth, one might from other facts deduce certain relationships that will give you the right--the right time. So a good astrologer can go back and forth and finally decide on that what is correct and when that checks with other events in one's life which, by memory one can remember then or recall them, then you can get pretty accurate chart.

Astrology is very interesting. There is no doubt about it. But I would never take it by itself, because it is so dependent on one astrologer, maybe several, and sometimes they don't agree, and then you have a hard time unless you do it yourself, and maybe then you're not sure. I think astrology should be put next to all the different other things that are indications of a development of man. Palmistry, for instance, is a very excellent thing to ~~get~~ give an indication of what a person is as type or as possibility, but it is also very vague. Phrenology, posture, walk, certain manifestations which are quite characteristic, sometimes even that

what one has as extrasensory perception within oneself, psychologically ~~link~~ make [the best of] up, so that what can be interpreted, ~~so that what can~~ be ~~interpreted~~, sometimes experiences one can have in extraordinary circumstances, that what can be told to someone by means of clairvoyance, that what is perhaps very flexible as far as telepathy is concerned - I think all these things can be taken as part of the total knowledge of a man as he is born on Earth at a certain time, and is for himself absolutely unique, because there is no one who is ~~alive~~ aligned to someone else. And all we do is to make generalizations and say, "Well, he happens to be a Cancer, or it is an Arian," and so forth. And even there, there are certain degrees of difference between one--one beginning and the other. It's the smae thing as saying we are living in an Aquarian Age and we came out of Pisces and it doesn't mean that we are there already when you have gone over the threshhold. You see what I mean?

In that way I would take all of these things together. I would try to investigate all the different indications without giving them the value that you believe in as the final law. But anything that can help you regarding yourself and particularly what someone else might be able to tell you, if he could really be objective to you - I think it is extremely valuable to get an idea of what you are--what you are, including psychoanalysis. It's very lovely, only the interpretation sometimes is bad. And in order to get the real truth, of course, one has to wake up. But if you wake up, you are still limited in the number of experiences to which you can be awake. So it will be a long time

before you really have an absolute value, an absolute truth about yourself. And in the meantime the different other directions, call then 'pseudo-sciences' if you like, but at least there is something in them, provided I don't believe in them as absolute facts, or truthful enough for me to be used as a guide. I can be guided in ordinary life by the different things that I know that approximately would help, and that all the different things that I of course am suffering under now that I have to experience that, if I am foretold that they are that way and so forth, maybe I can prepare myself. I would be a fool, you see, if there are certain indications of certain things that might happen that I would stay at the place.

When Atlantis was sunk, there were several people who had been told, and they left things and then went into other sections. And at the present time, with the Cayce predictions, and Dixon, and so forth of that what is going to happen to the West Coast and the earthquakes and all the rest; the little indications in Turkey and the one in Caracas yesterday - all of that - there are certain things of indicating disturbances. And who are we, as mankind, when it comes to the forces of Earth? And that although whatever Earth may be, as influence by other forces far greater, superior forces than even we can imagine - we don't--we don't know anything about it. And all we can do is to adjust ourselves, to such an extent that the forces of Earth will not affect us, by not living in our physical body. This is the meaning of Work. And for that, Work is extremely valuable, because it will enable a person to continue to live regardless of his dying--death. If he happens to be

unfortunate and live in San Francisco, and it is engulfed by the Pacific Ocean, this man can still remain. It all depends on what one understands by spiritual existence. And with all the material forms around us and being bound so much by them because we don't want to believe in the spiritual existence independently even of that what is physical form, and still by saying His Endlessness, God, Timelessness - I have to have that kind of a concept, otherwise I talk nonsense. If I say, "Yes, that is psychic and that is not material," and unless I can really affirm for myself the experiences that that exists, I--it has no further meaning. I simply use a word. When I pray to God - and I don't mean that He exists, but just a lot of praying - my deathbed will not help me to make God more real. T

The accent of this kind of thing, when one is alive on Earth, is of course all the time on phenomena; on appearance of that what we see; on that what we, so-called, with the five sense organs register within our body or the different organs. And that is what we call our life; and of course that kind of life dies completely when a person dies physically. And to see within the possibility of that kind of a frame that what is noumena, behind that what is phenomena, is the first step. That becomes essential living. That emphasizes the necessity of a spiritual development, but it does not emphasize as yet that what is the real, real reason of one's life, which is within the inner, inner room, which is one's Soul, which is God. And that therefore, for the reason that you and I can use the stepping stone of a Kesdjanian body for a little while, it can never be the end, and that I will be directed towards the possibility of freeing myself totally from that what is now bondage. It is a bondage of Earth and it's a

bondage of my feelings or even emotion, that then my existence can be of a Soul quality, and the Soul having developed sufficiently not to have to revert to its origin that is the God-Father.

But this is -- this is the task of mankind, to try to understand ~~that~~ that is his life. And his life is not just eating, drinking and sleeping. So astrology is good up to a certain point, and then it's ~~is~~ not worth a damn.

Now what?. . . Yes?

Harvey Greenwald (?): I didn't come down last week, well, and -- in a few weeks I've-- well, I was attempting Work, let's say, at a pretty hectic pace for myself, or at least what I thought was Work. And I've found out by relaxing, I've loosened up quite a bit, I've opened up a lot in the last few weeks instead of hammering myself on the head with the possibility of, you know --

MR. NYLAND: Yes, I remember, we talked about it. It's quite a different experience, isn't it? And also it looks as if your body is much more willing to be used for a certain purpose. When you relax, it loses the little wishes of its own. It's very good. But you see, the relaxation is only the beginning of something that then becomes possible because when there is less used, because of the -- the relaxation process, and ~~that~~ the reduction of activities in any one of the three centers, there is of course automatically more energy available. And there are two ways: One, the energy can still go in the gutter and be lost to you; and the other is that it can be used for these possibilities. It can be used for waking up. So don't let it stop at the relaxation, and the realization that actually one can do more. You have to let it be followed by how to be while you do Work.

Harvey: Do you have some suggestions?

MR. NYLAND: Yes, by making yourself awake at that time. That is the only suggestion. Whenever one says what to do, the only way is to Work. Now don't forget. You see, there is--there is no other way. It is that or it is nothing. If it isn't that, then it has no particular value. But when I say, "Yes, this may be a time that I can Work," and the circumstances will allow me, and it is conducive enough, and that there is the possibility of the utilization, and my wish is strong enough so that at such a time I can make an effort.

Do it at the times when you really are relaxed and when almost, I would way, you are so relaxed that you almost fall asleep. You know, it's a beautiful time, because everything is so relaxed and it is so free, and it almost goes over into the state of sleep in which the centers actually do separate - they are not connected. At that moment at which one would fall asleep, at that moment one can be much more awake. To some extent you--you play with fire, because you might go off into daydreaming. Now of course, when you are there, you're lost. Nobody is home. But when, at the moment when you know, you catch yourself, at that moment you catch yourself being almost falling asleep, it's marvelous to see yourself. The difficulty is criticism, that is all. But very often, when you fall asleep physically, you kind of feel ashamed. You shouldn't. If you can get over that, the state of being awake is really quite remarkable. Physical sleep - whenever one has physical sleep, going to bed or when ever you wake up in the morning, there is a moment in which there is such clarity. But not every-

b

body has it, because for them, twilight is necessary. People who wake up and have fortunately an ability to wake up just like this, you see - at such a time there is complete openness that will give you an insight that you don't get the rest of the day.

Harvey: It's very interesting, because the last few weeks I've been contrary for a long period of time. I haven't been rising out of bed like I usually do. I used to snap myself out of bed real quick.

MR. NYLAND: And now you can't?

Harvey: I wouldn't say I can't, but it's just the opposite of the way I thought that I would be.

MR. NYLAND: It doesn't matter. It is a change. You see, as long as you have a choice between one or the other, do either one, and then after some time you can choose. Or whatever occurs, sometimes the change is already sufficient to indicate that something is taking place. It does not mean that the changing over from that what is positive becoming negative, that that is the final answer. There is still a choice, you see, but you cannot choose when you are cyrstallized in one direction. So from the standpoint of objectivity, it doesn't matter whether it is fast or not. I say when it does happen to be fast, it has an additional advantage. But when there is already a change taking place, that is very good, because it loosens it up. And then after some time, you can choose, out of that, whatever direction you want to choose, depending on the understanding of time. So, don't worry aboutit. Go ahead.

Yah?

_____: I would like to report on my taks. You told me last week to use the handkerchief every time without any exceptions for feeling that this would not be the correct time. I did do the task as you asked me to, and I found that I had extreme difficulty in being any more aware of myself than in my normal sleeping state.

But that a few times it happened that when I thought, or was thinking about the activity, I became more aware of myself without the handkerchief at all, and I became myself--aware of myself, you might say, wanting to Work in this particular place, wherever it was, and that with that I drew out the handkerchief and blew my nose, as you said. So you might say I went into it sometimes with this kind of state, which was very good, and I took advantage of it.

MR. NYLAND: Well, you know it's very much the same - you want to remember a name. You write it up, you put it in your pocket, and when you have to remember it, you know it, you don't have to read it. You see, it is the same with the task. The task means I have set for myself a certain attitude that I want to remember myself, then whenever the handkerchief is there that I would have a chance to wake up. This puts me in a desirable state and a good state for wanting to be awake whenever I can, so that whenever the thought happens to come, independent of the handkerchief, it is translated into being Awake. And it is true, after a little while you don't need the handkerchief - even the thought of the handkerchief is enough.

_____: I wanted to keep the handkerchief.

MR. NYLAND: Yes, keep it. Because the same way as when a person wants to wake up and having an alarm clock, and he knows it is an inner alarm clock and he doesn't really need one, so he sets his inner alarm clock and he wants to fall asleep and then he gets a little doubtful: "I better play safe." You see? You see, after some time, handkerchief, knots in the handkerchief, wanting to blow it or not blow it, all the different factors that might lead to that, all become much more important - you might say, take hold of one.

Every time I use an opportunity to Work, that opportunity, when it occurs again in a similar way, will remind me of Working,and after some time, the total moments that I have utilized for wanting to wake up will become predominant again. This is what is meant by gradually the effect of the little 'I', because of its proximity to the rest of an unconscious mental state, will start to affect the other simply because of the presence of the little 'I' being there. And that depends then on my attitude which is inherent in wishing the little 'I', that that attitude will be helpful to convince the other parts of my brain that they ought to become also conscious. P as a ~~It is~~ this slow mustard seed working to become a - really, what does a mustard seed become? A bush, doesn't it? Well, not much of a tree. Oh? In any event, it grows. Yeast spreading, contagious diseases, multiplication of bacteria - all of that are indications of certain forms of life which will continue to grow whenever there is a surrounding that is conducive for that growth, as long as there is food. Whenever the 'I' wishes to split off and off and off and multiply, the rest of the mind has to be at least more or less conducive soil. And that I make by means of my wish to wake up. P You see, it does not come from 'I', from 'I' it comes from Magnetic Center. Magnetic Center, who originally was instrumental in the creation of 'I', has to maintain the existence of 'I' by wishing the 'I' to continue to grow. And in that way, prepares the soil around the 'I' for receiving the possibility for 'I' dividing and multiplying. So use a handkerchief, use ten of them, use none of them. I don't care, provided you wake up.

_____: I will.

MR. NYLAND: All right. Yah?

_____: I would like to report on a task. On the first day, I was to listen to my voice; on the second day, to look at the various parts of my body and their inter-relationships; and the third day to observe my face--

MR. NYLAND: Wait a minute. The various parts of the relations of the body of the relationships - no - didn't we say it a little differently? There are postures, gestures, and movements which we sometimes separate, and sometimes it is a condition of the body in activity, if you like. But I think that postures are quite different from a gesture, and although a gesture is a movement, it's only limited, usually either to the head or to the arm so that when I move I think usually of walking, and it is my legs that really determine it. So you see, it has to be more defined. It cannot be a generalization of that what happens to your body because we select five different parts in order to make it a little easier. Your facial expression, you might also call a movement of the muscular-- of the face muscles, but the expression is the things that I am interested in, because that I know, and with that I can trace it back to certain muscles of the face. But I know facial expression, because I determine whatever the expression is, and when I change it, then I simply change from one expression to an other. All right, the tone of your voice ~~is~~ used. You had one for every day, didn't you?

_____: Right.

MR. NYLAND: Yah. How did you do it?

_____: One task for every day and then repeated it.

MR. NYALDN: Yah. How did it work?

_____: Well, I believe you said just to observe.

MR. NYLAND: Yah. Well, that's what I mean by Working.

_____: Well, that's what I did. I enjoyed it. Most of the--

MR. NYLAND: Oh no. I would say that, don't enjoy it. The question is, you become infatuated by it or interested, but you see, it is quite partial that you are. No, no, impartiality has to be added to the observation.

_____: Well, last week I told you I could do it with my hand and you said that was it. And I thought that the same experience I had with my hand was the other things I was doing and you said that wasn't it. So that wasn't it. So, I don't have anything to go on.

MR. NYLAND: No, the question is: Do you know what impartiality is?

_____: I thought I did.

MR. NYLAND: Yah, but apparently when you enjoy it, you know you are attached to it.

_____: But you said to observe, and so I was--

MR. NYLAND: I said--

_____: --observed, leaving out the impartiality.

MR. NYLAND: Oh, oh; no. Observation, when it is true observation, always has to be impartial. And impartial--if it is true impartiality, always has to be at the moment and simultaneous. You cannot separate them. A leads to B; B leads to C.

_____: When I tried the impartiality with my face, I couldn't-- I mean, I had to assume a certain posture in the mirror before I'd be satisfied.

MR. NYLZND: Ah, but what satisfies you? You don't have to judge it. Satisfaction means that you judge and accept that what you like.

_____: ' I can't be impartial to it until I have a certain attitude towards it.

MR. NYLAND: Can you now be impartial to your arm? It's moving.

_____: To my hand. I can only be impartial to my hand.

MR. NYLAND: Can you? Then keep on moving your hand and remain impartial. At least part of you is impartial. You have difficulty with impartiality and that is why I find an excuse that all you have to do is observe it. All that we talked about I remember quite well, but exactly that you got stuck on the impartiality or think you were impartial. As long as you define it, as long as there is the slightest possibility of a like or dislike, or an enjoyment, you certainly are emotionally or feelingly involved in it. When the French say "Cela m'est égal", it means it leaves me absolutely equal and it is neither one way or an other. I have nothing that I really -- I am neutral. Neutrality. It is really that state in which I have no one way or the other that I care.

_____: How do you cut out an emotion then?

MR. NYLAND: By doing something that I do, like this, without any rhyme or reason. And when I do this, I have absolutely no idea about the aesthetic value of the movement of my hand. All I say: It moves. I can do the same with my leg or my foot as it sit, and I can change it this way - none of my particular postures at the present time are preferable. They all have a posture because all are required for my sitting, and that's all that I'm interested in at the present time. I'm interested in my voice simply because it happens to talk, but I'm not interested in the way this particular voice happens to be, I say, 'aesthetically pleasing'. If you breathe, you can simply be neutral regarding your breathing. You can also be happy that you can continue to breathe because you're alive. But the

fact of your breathing, the fact of your blood circulation - you're not going to analyze it and you're not going to say, every day or every moment, "How marvelous my blood is going through my heart." So let the things that are so absolutely silly that you don't pay attention to, still they exist, and you exist in such conditions. And then you simply accept that condition for whatever it is, and you will be impartial. The term impartiality - you know when you are impartial in a judgment - that is that you have considered all the angles and finally have selected that what is most reasonable. I've said it before, that when a judge has to pronounce a sentence, that he hopes that everybody will agree with him. Then it becomes really impartial because everybody feels the same.

_____: I thought that you short-circuit all that and you just become indifferent--

MR. NYLAND: No, I don't think there is any possibility of short-circuiting anything regarding 'A-B-C'. It's got to be there, all three, and otherwise there is nothing. If A and B is there, it's not enough. A can only be when it is impartial only. Observation and all the essentials of it means impartiality connected with it. And impartiality, when it is entirely free from feeling, has to be at the moment, because I cannot even allow a thought to enter of the liking or the disliking when I express it. So it is a tri-unity; it is really the law of Triamonia, making one out of three. That is the 'A-B-C's; and that isn't only the 'A-B-C's, it's the whole alphabet contained. If you know the 'A-B-C', you know it from A to Z.

All right, don't let's talk anymore. You take the tone of your voice for one day; as you speak, if you possibly can vary it, it's all right, but every time that you do speak, you want to hear it. You want to register the fact that your mouth is forming words

and you say it, but you don't have to like it one way or the other. I said before, even, don't make words, simply sigh a little bit - when the sighing is not a result of your suffering - or moaning, but that you actually are, and you become aware of that what is your blood, your air being pumped in your lungs and inhalation ~~and~~ exhalation. No more. The condition of your body: shrug your shoulders; move your head; sit; and re-sit, and get up, and sit down; and walk, with a suitcase or an empty one; or walk - I don't care. Thousands of different manifestations of yourself to which you can be absolutely impartial. But you have to understand what is meant, as it belongs to observation. And at the moment you may have a little bit of trouble, because simultaneity or instantaneousness is not so easy, but it can be done. It's a concept. I have a wish of that I am at such a time I can be completely free from any kind of a thought. All right, will we try it again? (: Yah.) Yah, good. Try to solve it, because if you get stuck on it, you will never Work. It's very essential to understand that as an 'A-B-C'. So fundamental, that unless that is clear, everything else - if it is not clear - everything else will not have the value. It will not bring anything of a change in you, because there's no introduction of something new. It is otherwise just a continuation of things that already exist and even can be perfected to its greatest value, but it is not objective, it remains subjective. Try to get rid of the subjectivity. All right? So we will let it go, huh, Yah?

Any other questions? Yes? No? No questions? Nothing? Nobody? Are you alive? Yah - finally.

_____: Today I had to out and buy something, so I tried to walk fast blocks and slow blocks and then -- I found myself walking

the fast bloke into the next slow blocks. So to keep from doing that, I ~~tried~~ started trying to keep awake from one doorstep to the next or one lamppost to the next, but--

MR. NYLAND: Now wait a minute. A block is a block.

_____: Yes.

MR. NYLAND: Is that counting now from ~~one~~ lamppost to lamppost?

_____: Well, I found that I couldn't make a whole bloke, so--

MR. NYLAND: That may be. So why didn't you slow down.

_____: Well, I -- excuse me?

MR. NYLAND: Why didn't you slow down? Probably you went too fast.

_____: Yes, I was going slow and then fast--

MR. NYLAND: Yah, I know

_____: -- and then slower.

MR. NYLAND: Yah, even slower, like this, foot by foot. Nobody will pay attention to you. They ~~will~~ probably think you're prematurely old. You take it. When it doesn't go, it doesn't go. Don't change your task. Change you, (not the level). You see what I mean? (: Yes.) Try to do it so you have some kind of success, as a result of your attempt. If you keep on changing the outside condition, you see, it is not you anymore, you adjust yourself to conditions as they are. Adjust yourself to that what you are. It is an inner determination. If I know that I cannot do it, something is wrong with me and maybe because I don't have enough wish. Maybe I am a little foolish. Maybe I apply it wrongly. Maybe there are too many thoughts that bother me in my mind and I cannot do it. You see, I have to first to see what is this kind of an instrument, and is it willing to accept smmething that is its own condition instead of changing some of the outside which ~~It~~ isnot my own at all. If I make up my mind, it's a bloke, is a block, is a block. Try it again.

_____: Yes.

MR. NYLAND: Yes. Or change around or stand still or turn or do it so that it is different. You won't be able - it's a good thing to find out you cannot do it. Then at least you have a certain respect for it and you know what is involved, because it is very important to know how difficult it is. And then when it is difficult, you lose yourself, and ~~often when~~ after a little while you remember, it may be that you trace it to whatever it was. If you can find the reason for the obstacle, maybe you can ~~remember~~ remove it. Maybe. Not always. But at least you have a chance to. At least you study yourself. You become familiar with this little creature saying one thing and not being able to do it. All right? (: Yes.) Good. Then try it again. It's a very good task. The only thing you have to get around is that someone else is looking at you. They don't pay much attention.

_____: No, they don't at all.

MR. NYLAND: I saw another arm up there. Whose? Whose? Nobody? Okay - yah. Let's hear it _____

_____: I don't understand the difference between impartiality and objectivity.

MR. NYLAND: Oh, my darling. How do we start now? From the standpoint of Objectivity or from the standpoint of impartiality.

_____: We would impartiality be part of objectivity? More or less part of it?

MR. NYLAND: Subjectivity - you understand that? (:Yah.) It is the state in which your personality lives, thinks, feels and has its being. That is subjective. Objectivity, as an experience, is a state in which I'm not subjective. That means that when I determine subjectivity as a result or ~~which~~ an experience of having a physical body, a realization of that existing, of that what is a--a feeling

as coming from a feeling center, or that what I call a mental process, which is thinking, thinkáng about the past as memory, thinking about the future as anticipation, then I have there a conglomeration of certain factors and expeeiences of myself that I call by the total name of the subjective form of behavior and it belongs to my personality.

Objectivity belongs to a different kind of a plane in which that what I experience has objective value and for the time being I determine objectivity as something that is not subjective. So you might say it is something completely different because everything I now experience is in the nature of it, subjective. So I would almost say objectivity is very difficult to define.

Now the question of impartiality. If I am living in life and I notice certain things and my mind tells me what it is, I describe it or have an image or I place it or I recognize it or when I'm familiar with that what I'm seeing, I may like it or dislike it. So, in either case, I have something when I just have an observation of an object in my subjective state; I also have something that belongs to a thought describing it, associating it and that what belongs to my feeling center, liking it or evaluating it in some way or other. This is what I call partiality so that what I now become aware of in an ordinary sense that is, I plainly see it and I have an image which reaches me either through my eyes or any other sense organ and that what then is existing outside of me is now part of me since I become part in that what is description or liking. You see, I am partial to it. It is sometimes as if part of me goes out with it and becomes identified with it. Or you can say that that what is the image which is created in me is now a part of me and I am identified with that image, particularly when I like it or dislike it very much. This I mean by partiality.

Impartiality is the opposite or the negation of partiality. It means the disappearance of partiality. It means that what is causing my partiality or identification is not functioning. For that reason, it means the absence of a feeling and the absence of a thought. So that would be a true impartial observation whenever I notice that what exists and that existence is registered in me without a thought and without any feeling, that it is only registers as a fact of existence. And that whatever it is that exists I accept for whatever it is, as it is. Then I'm impartial

So impartiality is on the road to objectivity. It belongs to it. It is not the same. I say it is only on the road to it. When I finally reach experiences of observing in the pure sense, impartiality in the true sense, simultaneity in the true sense of a registration of a moment, an instant at which something is noticed, that then the three of them together will create for me an experience of a fact which I observe in that Objective sense. And will then register in me or make a record of the existence of that what I now call Absolute Truth because it is not subject to interpretation on the part of my personality. Then for that one moment, the registration of that fact will give me Absolute Truth or Objective Truth. All right, you understand it?

_____: Thank you.

MR. NYLAND: Good night, everybody. See you all next week, I hope. Have a good week. Next week, more arms up. Uh, you won't be here? Who's going to tape?

_____: My father.

MR. NYLAND: Uh, Have you told him already?

_____: He knows .

MR. NYLAND: He's informed

_____: He is.

MR. NYLAND: Good night.

END TAPE

Transcribed: Jim Zethraus
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